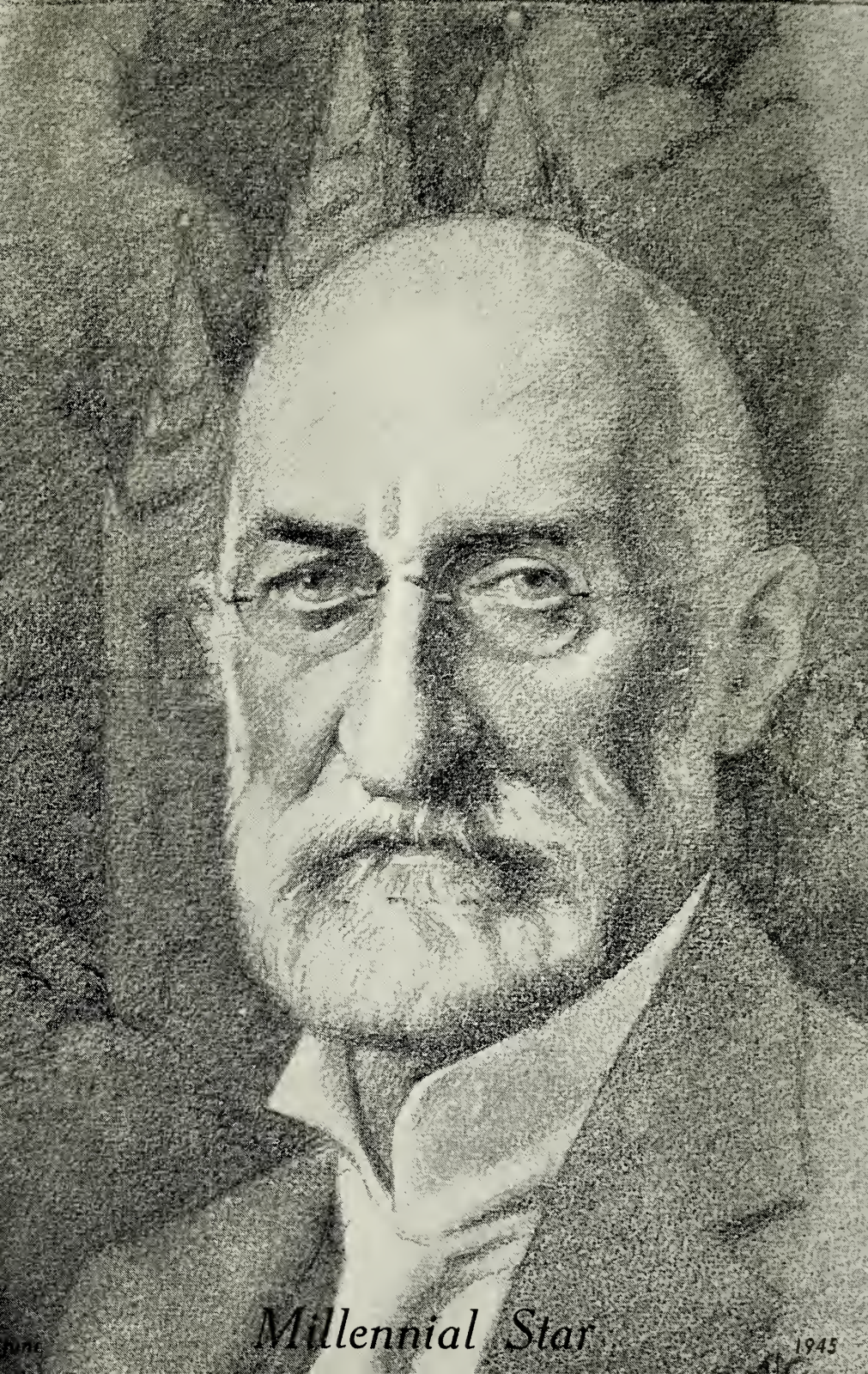
Millennial Star
1945

That which we persist in doing. becomes easy to do, not that the nature of the thing has changed, but that our power to do has increased.

President Grant's favourite maxim

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

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Scripture:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying that is written, Death is swallowed up in victory."

1 Corinthians 15: 54

IT IS WITH REGRET THAT THE 'STAR' RECORDS THE DEATH OF

Heber J. Grant

SEVENTH PRESIDENT OF THE CHURCH of JESUS CHRIST of LATTER-DAY SAINTS

HE PASSED AWAY ON MONDAY, MAY 14, 1945

AT THE AGE OF 88 YEARS

We thank thee, O God, for a Prophet
to guide us in these latter days

KEEP THE COMMANDMENTS OF GOD

Following is the full text of the opening message from President Heber J. Grant at the 115th Annual General Conference April 6, at 10 a.m. in the Assembly Hall Temple Square, Salt Lake City

IT does not seem possible that another six months have passed since we last had the privilege of meeting here in a general conference of the Church. Since then much has happened—in our own lives and in the events of the world. Since then I have been privileged to complete my eighty-eighth year and to live on into the eighty-ninth year of my life. The Lord has blessed and sustained us, both Sister Grant and me, and among the richest of our blessings are our brethren and sisters and our friends, whose prayers in our behalf have blessed our lives, and whose thoughtfulness in many ways has made our days happier.

I rejoice exceedingly in the many blessings of the Gospel of Jesus Christ that we enjoy. I rejoice in having the fellowship and the faith and prayers and good feeling of those with whom I associate. I rejoice in the integrity, the faith and the diligence of those who preside in the various stakes of Zion. I realize that we are all beset with faults and failings and imperfections, but I am convinced that almost without exception those who have the charge of the Saints in the wards and stakes of Zion, and in the missions, are men of God, and that their integrity is beyond question, and that if need be they would be ready and willing to lay down their lives for the advancement of the kingdom of God. I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power, to fulfill that mind and that will and to carry it out in their lives. It is this integrity and this desire that gives me joy and satisfaction, and that encourages me in the responsibilities that devolve upon me.

Since we last met, the Church has been called upon to mourn the passing of two of our brethren of the general authorities, Brothers Samuel O. Bennion and Rufus K. Hardy, both of the First Council of the Seventy. I honoured them and loved them. They were true men of God, and rendered great service in the Lord's latter-day work. We miss them in the presiding councils of the Church—but their place in our Father's kingdom is assured. They were valiant preachers of righteousness and will receive the blessings of the valiant and of the righteous. May God our Father give His peace and comfort to their devoted wives, Sister Hardy and Sister Bennion, and to their families.

CONCERNING TITHING AND OTHER PRINCIPLES

I rejoice in the increased tithes and offerings of this people, and in the increased numbers who are fulfilling their financial obligations to the Lord, and I hope and pray that this principle and all the other principles of the gospel are being taught our children in our homes and in our Church organisations.

It should be the pride of every bishop and of every bishop's counsellor, and of the president of every stake and his counsellors, and of every officer and teacher, and of every member of this Church, young and old, that they earnestly and conscientiously pay their tithing. We are capable of accomplishing this if we will only think so and labour to that end.

I realise and appreciate the fact that the Lord could pour out upon us an abundance of the wealth of this world, that He could make us all rich, because the mountains are full of wealth, and

He could open up avenues to us that we could all become wealthy, but in doing this we would have no opportunity of showing our faith by our works; we would have no opportunity of developing our manhood and of fitting and preparing ourselves by actual labour to go back and dwell in the presence of our Heavenly Father.

As I understand the teachings of our Lord and Saviour Jesus Christ, they were that it would profit no man if he should gain the whole world and lose his own soul. It is by the faithful discharge of the duties and the obligations that rest upon us in the Church of God that we are developed. It is by the exercise of our mental faculties that we improve upon them; it is by the exercise of our physical powers that we strengthen them; it is by the cultivation and the exercise of our spirit that we grow in the testimony of the gospel, that we grow in ability and strength to accomplish the purposes of our Heavenly Father upon the earth.

On the subject of tithing, I heard a very splendid illustration given by a teacher in one of our children's classes: She brought with her ten beautiful red apples. She explained that everything in the world came to us from the Lord, and she said, "Now, if I give one of you these ten apples, will you give me one of them back again? Now, any one of you children that will do that, hold up your hand."

Of course, they all held up their hands. Then she said, " That is what the Lord does for us. He gives us the ten apples, but He requests that we return one to Him to show our appreciation of that gift."

The trouble with some people is that when they get the ten apples, they eat up nine of them and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one-half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

Our children often feel that we are under obligation to them if they learn their lessons in school; they feel that they have done something that places the parents under obligation, while, as a matter of fact they have done something, if they have learned their lessons, that for all time will be of benefit to them individually. Likewise, a great many people in the Church act as though the presidency of the Church, or the presidency of the stake, or the bishopric of their ward are under obligation to them if they obey the Word of Wisdom or if they obey the law delivered to us regarding tithing, or any other principle of the gospel. They feel that they have done something that places the Church, or the authorities of the Church locally, or the general authorities, under obligation to them. But every law that is given to us in the Church is for our own individual benefit.

LOOKING AFTER OUR YOUTH

I wish to impress upon the workers in all the organisations of the Church, the need for labouring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent in all their obligations and responsibilities, in safeguarding their virtue, and in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this there may also be some who in order to be counted as hail-fellows-well-met, may be tempted to become careless and forgetful.

I ask our young people, wherever they are in all the world, to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

There is nothing like looking after people. It is just the same in the gospel as it is in business. If a man does not look after his trade, it is sure to go from from him. We must look after the people, our young people and all others, no matter where they may go, if we hope to keep them in the line of their duty.

TO OUR YOUNG MEN IN THE ARMED FORCES

Our hearts, our thoughts and our prayers go out to those who are in the armed forces. It would appear from all the figures we can gather, that more than one hundred thousand of our young men are in the service of their country, in uniform. We pray for them continually. We pray for the preservation of their lives and for their faithfulness to those things which are dearer than life.

We say to them again to be clean, to keep the commandments of God, to pray, to live righteously; and if you do, peace and understanding will come into your hearts, and our Father in Heaven will comfort you; and will let His presence be felt in the hour of your need.

Young men of Zion, when you return to your homes, return with clean hands and clean hearts—and great will be your happiness, your faith, and your testimony. Your brethren and your loved ones cherish you, pray for you, and await the day of your coming.

And I pray with all my heart that if there are those who have made mistakes, that they will repent; and by this we may know that they have repented—that they will confess their sins and depart from them.

TO THOSE WHO ARE IN SORROW

Into many of our homes sorrow has come since last conference. In the days ahead we must face the fact that more homes and more families will be broken by news of death and of other tragedies. May the peace and comfort of our Father in Heaven bring its healing influence to all who are called upon to mourn and to bear affliction. And may we be strengthened with the understanding that being blessed does not mean that we shall always be spared all the disappointments and difficulties of life. We all have them, even though our troubles differ. I have not had the same kind of trials that others have had to undergo, yet I have had my full share. When, as a young man, I lost my wife and my only two sons, I was earnestly trying with all my heart to keep the commandments of the Lord, and my household and I were observing the Word of Wisdom and entitled to the blessings of life. I have been sorely tried and tempted, but I am thankful to say that the trials and temptations have not been any greater that I was able to endure, and with all my heart I hope that we may never have anything more to endure than we will be blessed of the Lord with the ability to withstand.

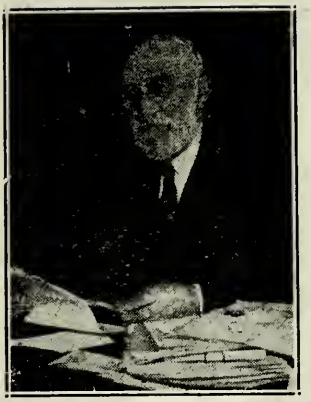
And may we always remember, because it is both true and comforting, that the death of a faithful man is nothing in comparison to the loss of the inspiration of the good spirit. Eternal life is the great prize, and it will be ours and the joy of our Father in Heaven in welcoming us will be great, if we do right; and there is nothing so great that can be done in this life by anyone, as to do right. The Lord will hear and answer the prayers we offer to Him and give us the things we pray for if it is for our best good. He never will and never has forsaken those who serve Him with full purpose of heart; but we must always be prepared to say "Father, Thy will be done."

May the Lord bless and keep you who are away from home, and bless your wives and your children, your mothers and your fathers.

May God bless and preserve the Saints and the righteous everywhere, in all nations, in the far-off islands, and in lands torn by war, as well as here among us. To all faithful, we extend anew the hand of fellowship, and hold you in remembrance before God; and may He accomplish His purposes, hasten the end of the war and of wickedness, and bring peace on earth.

WORK, THRIFT AND INTEGRITY

I plead with all the Saints at this time, as all my predecessors in the presidency of the Church have done, to be honest, truthful, industrious, and thrifty; to get out of debt and stay out of debt; to prepare for the time when money may not flow as freely as it does now.



Even now we are told that there will be leaner days ahead—nothwithstanding that the war has progressed as far as it has. Let all of us who can, raise what we can of our own food and sustenance. Let all of us be industrious and useful to the full extent of our strength and ability. We are told to earn our bread "by the sweat of the brow." I believe there may be a disposition on the part of some Latter-day Saints to say, "Well, after we get to be sixty-five we will not have to work any more." There should be in the heart of every man and woman, the cry, "I am going to live and work. There is nothing given to me but time in which to live, and I am going to endeavour each day of my life to do some labour which will be acceptable in the sight of my Heavenly Father, and if it is possible, do a little better to-day than I did yesterday." It is an easy thing to throw a dollar to a man, but it requires sympathy and a heart to take an interest in him and try to plan for his welfare and benefit.

And it is a principle of the Gospel of Jesus Christ, now, as it always has been, to help every man to help himself—to help every child of our Father in Heaven to work out his own salvation, both temporally and spiritually.

RESPONSIBILITY OF LEADERSHIP

I pray for the righteous among all peoples. I ask the Lord to bless those who preside in the nation; in the states, in the cities, and in the counties. I pray God to inspire the people that they will obey His commandments and elect good men to positions of public responsibility, that they will bury their political differences, their personal ambitions, and selfish interests and seek for good men to hold office.

I tell you it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do, and you need have no fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there.

Several times I have gone to meetings in the old Endowment House, knowing that a certain matter was to be discussed, and my mind was as perfectly set upon a position on the question as it is possible for a man to have his mind set, and I believe I am as decided in my opinions as the majority of people. (I have heard it said that there is nobody as stubborn as a Scotsman except a Dutchman; and I am Scotch on my father's side and Dutch on my mother's). And although I have gone to meetings determined in favour of a certain line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to give direction. And upon every such occasion the action taken was vindicated and proved by later events to be for the best good of the people.

I could also relate circumstances when the brethren have been sent out to accomplish certain labours under the inspiration of the Lord when they thought they could not accomplish those labours. They have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labour placed upon them.

The Lord gives to many of us the still, small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a

whole it comes to those who have been ordained to speak for the Church as a whole—and I say to you again, that it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. We as Latter-day Saints, holding the priesthood of God, should magnify it, and we should respect the general authorities of the Church; and as we respect them. God will respect us.

THE KEYNOTE

There is but one path of safety to the Latter-day Saints, and that is the path of duty. It is not a testimony only; it is not marvellous manifestation—it is not knowing that the Gospel of Jesus Christ is true, that it is the plan of salvation—it is not actually knowing that the Saviour is the Redeemer, and that Joseph Smith was His prophet that will save you and me; but it is the keeping of the commandments of God, living the life of a Latter-day Saint.

I pray constantly for all the officers of this Church, whether in the priesthood or in the auxiliary associations. I am sure, in my secret prayers particularly, that I never forget, morning or night, those that have been called to preside, to direct the affairs in the priesthood quorums and in the auxiliary associations. My prayer is that each of you holding a place of responsibility shall so order your lives that they shall be examples of diligence and energy and of the Spirit of the Living God, than can be followed in every part by those over whom you preside.

If we do this, what a wonderful power we shall have with the Lord in the furtherance of His mighty purposes in the earth. If we keep His commandments, our influence will be not only with the world, but with our own young people. Their strength and power will be multiplied if we shall succeed in having them feel the necessity of observing the commandments of God, particularly concerning the principles of clean and righteous living.

I say to all Latter-day Saints: Keep the commandments of God. That is my keynote—just these few words: KEEP THE COMMANDMENTS OF GOD!

CLOSING TESTIMONY

The most glorious thing that has ever happened in the history of the world since the Saviour Himself lived on earth, is that God Himself saw fit to visit the earth with His beloved, only begotten Son, our Redeemer and Saviour, and to appear to the boy Joseph. There are thousands who have had a perfect and individual testimony and knowledge of this eternal truth. The gospel in its purity has been restored to the earth, and I want to emphasise that we as a people have one supreme thing to do, and this is to call upon the world to repent of sin, and to obey the commandments of God. And it is our duty above all others to go forth at home and abroad, as times and circumstances permit, and proclaim the Gospel of the Lord Jesus Christ. It is our duty also to be mindful of those children of our Father who have preceded us in death without a knowledge of the gospel, and to open the door of salvation to them in our temples, where we also have obligations to perform.

I bear witness to you that I do know that God lives, that He hears and and answers prayer; that Jesus is the Christ, the Redeemer of the world, that Joseph Smith was and is a prophet of the true and living God, and that Brigham Young and those who have succeeded him were and are likewise prophets of God.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess. Time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that He lives and that His gospel called Mormonism is in very deed the plan of life and salvation, that it is in very deed the Gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it, and that He may help those who do know not the truth, that they may receive this witness, is my constant and earnest prayer, and I ask it in the name of Jesus Christ.—Amen.

THE PRESIDENT——— as seen by his Secretary

By JOSEPH ANDERSON *Secretary to President Grant*

ON the 21st of November, 1921, President Grant delivered an address in the Assembly Hall to the students of the Latter-day Saints University. He told of his experiences in overcoming obstacles and of his accomplishments through perseverence. To me this was an eventful day, for the reason that it was the first of the President's speeches that, at his invitation, I had attempted to report. Upon my success that day depended very greatly the answer to my application for employment with the Presi- of the Church. I shall always believe that he made it a special point to speak with the utmost rapidity on that occasion. Of one thing I am certain—it was with great difficulty that I followed him. On many occasions since, I have had opportunity to learn just how fast President Grant can really talk.

That experience stands out vividly in my mind because it was the beginning of an intimate and enjoyable association with the President that has endured over a period of twenty years. As the years have come and gone, my admiration and affection for him have continually increased. One could not do otherwise than recognise his many virtues, and we can all profit by the wonderful example he has set us. We should not seek for perfection in men—no one is perfect; but no one who became intimately acquainted with President Grant could fail to recognise in him the fundamental human virtues of courage, loyalty, perseverence, generosity initiative, faith and hard work.

All his life he has been an indomitable worker. He has never felt that work hurt anyone. I am convinced that one of his qualities most responsible for his prodigious achievements was his love of work. Illustrative of his zest for work is the fact that in his young manhood he toiled until the late hours of the night and the early hours of the morning, devoting his dynamic energy to the tasks assigned to him and to those which he himself assumed. Surely hard work in his youth and young manhood was one of the great foundation stones upon which he built the enduring structure of the successful man.

During the years that I have known him that same "drive" has continued. Thousands of members of the Church and friends outside the Church, in the business world, have received from him letters —dictated to the dictaphone late at night or in the early hours of the morning when he could not sleep. Many a time when on the train, going East or going West, or perhaps while in a hotel room when away from home, early in the morning, before the usual hours of activity for most of us, he would get busy taking care of matters that needed attention, or perhaps sending a word of comfort or cheer to someone whose heart was aching because of a tragic or distressing experience. Even when travelling by automobile to attend a conference in some distant stake, he has been known to open his brief-case and answer correspondence or give instruction as to how certain matters should be disposed of. Not infrequently he has remarked that he has never been able to catch up with his work. This he could never accomplish for the reason that he was always thinking of things to do to add to the happiness of others.

More than five years ago the President became seriously ill while in Los Angeles, and on the advice of his physcians was taken to the hospital. Friends sent flowers to cheer him and to brighten his room; others sent letters of encouragement. President Grant, though almost too sick to talk, insisted that letters of thanks and appreciation be written to these friends, and these letters he could not be dissuaded from signing personally, though unable to sit up in his bed, and it was with much difficulty that he could sign his name.

Numerous good books—yes, without doubt more than 200,000 books and booklets—have been distributed by him to friends, in the Church and out, in most of which he has with his pen inscribed a friendly or affectionate greeting. These he has distributed for the benefit and blessing of the recipients. Thousands have been influenced to righteous living and noble thinking by the messages of the volumes he has given, and other thousands have been comforted in time of trial by reading his recital of his own experiences on similar occasions.

President Grant will always be remembered for his fervent, sincere and fearless testimony. In President Grant's mind doubt did not exist regarding the divinity of the work in which we are engaged, and that he was indeed God's chosen representative in the position he occupied. In his childlike faith he approached his Father, and his prayers were answered in a marvellous way; the Lord has talked to him through the revelations of His Spirit and vouchsafed unto him the guidance he has needed. At home and abroad, on land and on the sea, wherever his travels have taken him, fervently has he borne testimony to the truth of the restored Gospel; hundreds of thousands have been stimulated to righteous living and strengthened in their faith as they have listened to his clear and forceful voice declaring:

I know as I know that I live, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God, that the Gospel commonly called Mormonism is in very deed the Gospel of the Lord Jesus Christ, with every gift, grace, power and blessing that was enjoyed in the former days.

In the pre-existent world, when the Lord chose His leaders to send to the earth during the various dispensations of His providence, Heber J. Grant undoubtedly had shown traits of character and qualifications that would fit him for the work that was to be entrusted to his care in this generation of time. His penchant for work developed the latent powers within him. His faith in God and simplicity of character enabled him to obtain from divine sources the inspiration to lead his people and to direct his own course in right channels. He was a true servant of God, wholly worthy of the position he occupied. Certainly he whom the Lord honoured and so greatly magnified earned the love and respect of the Saints, for whose welfare and blessing he earnestly strove and devoutly prayed—and of sincere lovers of truth everywhere.

"Improvement Era."

WITH the passing of President Heber J. Grant, the Saints of the British Mission sustain an irreparable loss. He came first in 1904 as the President of the European Mission and endeared himself to thousands of the Saints in Europe. Again in 1937 he attended the Centennial here and the Saints were blessed by having the Prophet among them. During his many years of presidency he has had a special interest in the people of this land. Let us show our love for this great man by emulating his example. He lived what he taught, he was what he preached. The gospel and the welfare of the Church came first and foremost all through his life. He has gone to hold counsel with the six chosen men who preceded him in this high office where they are, and will continue to be, concerned for the welfare of the people.

President Grant often expressed the hope that we should have in Britain suitable houses for worship in all the Branches of the Church. He often spoke of the great number and fine quality of the men and women who joined the Church in this land and referred gratefully to the fact that many of the leaders of the Church were British.

We mourn his passing but we feel that he was one of the few men who could say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith.

Hugh B. Brown.

CALL TO A YOUNG MAN

BACK in 1882, the term "conference weather" could not have signified anything very different from what it does to-day. We read in the record of fifty-nine years ago that:—

President Taylor said as the weather continued cold and we were unable to warm the Tabernacle, Conference would meet this afternoon in the Assembly Hall at 2 o'clock p.m. If the weather was warmer on Saturday, we would meet in the Tabernacle when all should come well clothed.—"Deseret News," October 6, 1882.

(Conference met Saturday, October 7, in the Tabernacle).

As it has done so many times since, the membership was then waiting with interest the naming of new leaders to fill existing vacancies in the presiding councils of the Church—only this time there were four—two vacancies in the Council of the Twelve and two vacancies in the First Council of the Seventy. But the conference came and went, with only one of these four vacancies having been filled. Abraham H. Cannon, then twenty-three years of age, was unanimously sustained as a member of the First Council of the Seventy. (The same Abraham H. Cannon who seven years later became a member of the Quorum of the Twelve). But the close of conference left three vacancies yet unfilled.

Prior to the conference of October, 1882, George Teasdale, then a man of fifty-one, had had a manifestation as though a voice had spoken to him, that he and Heber J. Grant would be called to fill existing vacancies in the Council of the Twelve. Heber J. Grant, then the young president of Tooele Stake, had read Brother Teasdale's thoughts on this matter, as they met by chance going through the south gates of Temple Square on their way to conference. But when the conference, passed without announcement of these appointments, both began to wonder about the source and validity of their impressions. Then, on October 13, 1882, came the word of the Lord through President John Taylor directing the filling of the three vacancies in the presiding councils of the Church, as follows:

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church. Let my servants, George Teasdale and Heber J. Grant, be appointed to fill the vacancies in the Twelve, that you may be fully organised and prepared for the labours devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding Quorum of Seventies and assist in organising that body of my Priesthood who are your co-labourers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the Presiding Quorum of Seventies . . . .

In accordance with the above, immediate action was taken and the three brethren named in the revelation were ordained on Monday, October 16, 1882, to the positions to which they had been designated by direct revelation.

Thus it was that President Heber J. Grant as a young man nearing twenty-six years was called by direct revelation to the Apostleship nearly 63 years ago, in pursuit of which sacred trust he has ordered his life since that time—later to become President of the Church, November, 23, 1918, twenty-six years ago.

"Improvement Era."

COME TO SHEFFIELD

on July 15th and 16th to the

SUNDAY SCHOOL & PRIMARY CONVENTION

MY DAYS IN SCHOOL

By HEBER J. GRANT

As told to his daughter Rachel G. Taylor

This story of the tribulations and triumphs of a normally troublesome boy will be enjoyed by young and old

THE first school I ever attended was the Doremus School where the old abobe knitting works stood. I got whipped once for telling the truth—one of the bigger boys gave me a mauling because I told the truth about him. I was sent up twice to be whipped by Brother Doremus. Both times I ought not to have been. The second time I was to be whipped, instead of going upstairs I ran home. Brother Doremus taught upstairs, and Sister Doremus had the little children downstairs. I was then living in the Main Street home. The first time I was whipped was the only time I was ever upstairs.

When any child had to be whipped, they had what seemed to me to be a great big willow, but I guess it was a little switch. I was told to go up there again, but did not do it. I ran home and was nearly exhausted for fear someone was after me. I told mother all about it and that I ought not to have been whipped because it was not my fault, and she fixed it so that I did not get whipped. I remember that they gave little prizes, and I was given a prize which was a piece of paper about three or four inches long and about an inch and a half wide with the one word "Truthful" in blue ink, well printed. I saved it until after I was married; I prized it very highly.

I remember coming home from that school one night after mother had moved to Second East. Nobody was in our house on Main Street, and you had to step down one step to the lot. I sat down on the ground and cried, and jumped up and shook my fist at the place and said: "When I am a man I will buy you back." I often thought of that years later when I formed a syndicate and bought $350,000 worth of Z.C.M.I. stock, and part of the Z.C.M.I. store was built on the ground where that first home stood.

After the Doremus School I attended a school in a small dwelling on West Temple Street just below the centre of the block where the Grant Brothers livery stable was built. Matthias F. Cowley's mother was the teacher. I afterwards went to the Brigham Young schoolhouse where Sister Granville was the teacher. Orson Whitney and others were pupils there. I was baptized in the font behind Brigham Young's schoolhouse, but I do not remember who baptized me and who confirmed me. I think the font was far enough south that when they made First Avenue they had to tear down the font.

The fall I became nine, Mother and I went to St. George for the winter, and I remember that I went to school there in a tent. We travelled to St. George in a wagon. It would be just after the October Conference. Aunt Anna and Cousin Tone had come up to conference and we went back with them. The first night we stopped at Brother Standring's —Rebecca Standring's, who was afterwards the president of the Relief Society—Edwin, I think, was his name. The next night I think we stayed at Spanish Fork, and the next night at Salt Creek (Nephi); the next night Round Valley (Scipio); the next night Cedar Fort (Holden). I do not know where we stopped the following night; it was Meadow or Corn Creek. Then the next night it seems to me we camped in Wildcat Canyon. There was no Cove Fort then. We slept on the ground. They had been telling Indian stories. It was a beautiful moonlight night, and I do not think I went to sleep until after midnight. I was sure that I saw Indians crawling around in the sagebrush. The next night we stayed at Beaver, then Red Creek (Parowan), the next night Cedar City, the next Kanarra, from there to Toquerville. We then went to St. George. We stayed there about six months, and my teacher, I believe, was a

Sister Everett. A man by the name of McGregor, I think, also had a school. Tone (Anthony W. Lvins) went to him; he was four years older than I.

People went to St. George because it was pleasant. President Young built a house there and he spent the bad months in St. George. They built a cotton factory there, a three-storey log building; it is standing there now. I carried one end of the chain to survey the ditch to the cotton factory, and Tone the other.

I ALSO went to Camilla Cobb to school before I went to the University. She had a private school, south of the Social Hall. After there I attended the University, and from there I went to Miss Cook's, and afterwards back to the University. I attended the University when the school was in a building that afterwards became the Deseret Museum, where Richards Street now is.

A man by the name of Hardy, who afterwards became in charge of the State Mental Hospital at Provo, and a girl by the name of Young who lived on First South, and Sarah Francis Young, were the teachers. It was upstairs, and a number of us went there, and we had no teacher; we had to go up to the Council House to give our lessons, so we had a monitor to keep the boys quiet. Oscar Young was the monitor. There was a boy there whom we called "Little Pill." His father was a homeopathic doctor. As I was going in for a lesson one day, I saw him with a slate pencil and sponge. They had a vessel on top of the stove that had moisture in it. He squeezed some hot water on my seat for me to sit on. I saw him doing it and jumped back, and then sat down and straddled the water. Then I took my sponge and soaked up the water that was on my seat and rushed over to his seat and put it there. As I did it, he called Oscar Young's attention to what I was doing. Oscar said to me: "Mop that water up; mop it up!"

"Hold on," I said; "he put it on my seat first and I brought it back to him."

Oscar turned to him and said: "Did you put that water on his seat first? You are a scrub to complain on him; you mop it up," and he picked him up, sat him on the bench and he rubbed it up.

After that, four or five of us decided to send him home sick. We had read somewhere that if you tell a person long enough that he is sick it will make him sick. So, for four or five days we said: "Why don't you go home? Look in the looking-glass, you are sick," and he did go home sick.

Finally Dr. Park was called on a mission, but his health failed him, or he didn't feel that he could preach the Gospel, so he came back and was installed again in the University. In the meantime, the Cook sisters were made managers of the University; Miss Ida came over to the Council House and Miss Mary stayed at the Social Hall. They had an examination and those with certain marks were to be promoted to the University, and those who failed from the University were to go to the Social Hall, which was part of the University then, and Heber Grant went up to the University.

Miss Ida expelled me from school because I hit Hebe Wells in the back before school started. She told me to go and take my seat. I said: "School is not opened yet, Miss Ida, and I will come in at nine o'clock."

She said: "You go and take that seat or go home."

I said: "I will go home."

Then she said: "I expel you from school," and Miss Ida, of course, hadn't undertsood the situation. Hebe was studying a piece in which there was a sentence: "A blow, a blow, a bloody blow," and he came up and hit me in the back, and made that expression. I waited until he sat down and I went up and hit him in the back and said: "His brother, his brother," and just as I hit him, Miss Cook saw me. Mother called and told her I was brokenhearted, and she sent for me to come back. Mother cried and felt so bad when I told her I was expelled that I promised her I never would be expelled again, that I would make an apology that was asked for, and I would go back and behave myself very well.

continued on page 184

WATCHMEN OF THE VINEYARD

By MARK E. PETERSEN of the Council of the Twelve

Address delivered at the Sunday morning session of the 115th semi-annual general conference, October 8th, 1944, in the tabernacle — Salt Lake City, Utah —

THE Church is often spoken of as the "vineyard of the Lord." It is so referred to in a parable that the Lord gave to the Prophet Joseph Smith, which I wish to relate to you here:

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not his money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101:44-54).

THE gospel plan has many fields of activity. Each one of those fields is vital and essential. We have the work of the priesthood quorums for men and for boys; we have the Church welfare plan; we have our financial system of tithing, and fast, and other offerings; we have the work of the auxiliaries; we have the plan of clean living. known as the Word of Wisdom, and many other fields of activity. Each one is positively essential in its place; each one was set there by the Lord himself as part of the plan of salvation. It is not for us to say that any part of the plan of God is not essential. It is not for us to say that any part is unimportant, to be disregarded with impunity.

One organisation may not say to another, "I have no need of thee," any more than the eye can say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of thee." As Paul said:

For the body is not one member, but many; . . . if the whole body were an eye, where were the hearing? If the whole

were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him. (I Cor. 12:14, 17, 18).

Let me repeat that last bit of scripture: "Now hath God set the members everyone of them in the body as it hath pleased him."

The Lord expects us to live the gospel by particitpating in the programme of the Church. Every part of that programme may be likened unto the trees and the tower in the parable I have read to you. Each tree was planted by commandment of the Lord; the tower was to be erected likewise by the commandment of the Lord, who clearly explained to his servants the purpose of the construction of such a tower.

Likewise, the various parts of our programme have been set in the Church by the Lord for a particular purpose, a wise purpose in him, as a means of bringing into his fold the souls of men.

But there are those among us who do not consider that all these parts of the programme of the Church are necessary. They feel that they are unimportant, and that therefore they are not in any way bound to comply with them. How much are they like the servants in the vineyard, spoken of in the parable in these words.

And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. (D. & C. 101:47-49).

We might paraphrase the words of the parable to express the attitude of some among us by saying:

What need hath my Lord of this Church welfare programme, seeing this is a time of prosperity? What need hath my Lord of a plan to remove the aged from the public welfare rolls of the state and the counties, seeing that we pay high taxes, and are invited to accept the government dole without so much as having to work to get it?

Or what need hath my Lord of this Melchizedek Priesthood programme, with its four committees and its projects and assignments for the members of the quorums, seeing this is such a busy time and we have not time to take care of our own personal affairs, let alone bother with the affairs of our brethren? Or what need hath my Lord of an Aaronic Priesthood programme? Why should we bother with a standard quorum award plan, requiring the boys to attend their priesthood meeting every Sunday morning, seeing that Sunday is the only day of the week on which they might stay in and sleep and get a little more rest than they normally could get? Also, why bother with such a programme when so many of our boys are in the service of their country?

Or what need hath my Lord of printing and publishing a Church News for its service men; why should we bother sending it out to those boys, when it is just too much trouble to mail it to them?

Or what need hath my Lord of a Word of Wisdom, when I simply must have my cup of coffee for a morning "pick-up?"

Or what need hath my Lord of a tithing system when I need my money for other things?

To return to the words of the parable:

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandment of their lord.

You look into the failure of any person to live the commandment of God, or you look into the failure of any organisation to follow the outlined programme of the Church, and you will find the person, or the organisation, which does not regard the programme of the Church or the commandments of the Lord as particularly important. "What need hath my Lord of these things?"

Invariably failure follows those organisations, because, as the parable points out:

. . . . the enemy came by night, and

broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees. (D. & C. 101:51).

An Aaronic Priesthood organisation which fails to take care of its boys according to the outlined programme, will see its boys become disinterested. Soon the boys start staying away, and before long they drift into evil habits.

WHERE is the fault for such a condition? Is it with the boys, or is it in the failure of the organisation to follow the outlined plan?

A father decides that the commandments of the Lord are not necessary, so he becomes inactive, and soon his wife and children likewise discontinue keeping the commandments, and soon we have an inactive family on our hands.

A priesthood quorum or other organisation may be headed by officers who feel that the plan as revealed to them by the authorised servants of God is not really necessary and not really important, and that they have ideas that are much better themselves, and therefore they do not follow the programme. Soon, however, they find that their organisation begins to slip; that the interest of their members falls off, then the attendance declines, and before long the organisation fails to fulfil the function for which it was created.

So we see the results of failure to follow the outlined programme of the Church.

Then, in the words of the parable, the lord of the vineyard speaks and says:

. . . . Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101: 52-55).

More than a hundred years ago the Lord desired to establish the centre stake of Zion at Independence, Missouri, but the attempt met with failure, which caused the Prophet of God to grieve. The Lord explained to him, saying:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; . . .

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me. (D. & C. 101:1-2; 6-8).

That is so much like human nature. When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord, and that we are His servants, just as the servants who worked in the planting of those olive trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity, in the day of our trouble He may be slow to hearken unto our prayers, to answer us and provide for our needs.

DURING this conference we have raised our hands and sustained the authorities of this Church; when we sustained Heber J. Grant as president, we

took a vote also to sustain him as prophet, seer and revelator. Then we voted to sustain the counsellors in the First Presidency, and the Twelve, and the Patriarch, and after we had thus voted, we took an entirely different vote. This time we sustained this group of men as prophets, seers and revelators, in addition to their positions of membership in the Twelve, the Patriarch, or as counsellors in the First Presidency.

Some people ask: "When is a prophet really a prophet?" You remember the reply that is frequently given, that is that a prophet is a prophet when he speaks by the power of his office.

I want to tell you brethren that the programme of the Church that has been given to you has been provided to you officially by these presiding brethren whom you have sustained as prophets, seers and revelators. This programme has been given to you officially by them, functioning in their official capacity. Therefore, what right do we have to say that this part of the programme is not necessary, or that part of the programme is not necessary?

Always we have been taught that the first principle of the gospel is faith. We have been taught that "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." Can we say that we really and truly believe in Jesus Christ if we do not believe in the programme of His Church? And if we do not believe in the programme of His Church, can we say that we are truly and honestly followers of the lowly Nazarene? "If you love me, keep My commandments." Remember that command; each one of us should think of it with respect to our adherence to the programme of the Church, whether it is personal adherence, whether it is adherence on the part of an organisation, or within our families. "If you love Me, keep My commandments."

When the Lord gave us the first great commandment, I am thankful also that He gave us that part of the 4th Section of the Doctrine and Covenants which says:

. . . . O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2).

If you really and truly believe in the first and great commandment, to love the Lord thy God with all thy heart, might, mind and strength, it means then that you will serve Him with all your soul, and with all your heart, with all your mind, with all your might, and with all your strength. That means that you will serve Him without reservation of any kind, and that of a truth you will put your whole soul, your whole heart, into the work of Almighty God, that you will apply the best of your intelligence, you will serve Him with all your mind, by seeking to know the programme of the Church, and then to live up to that programme with all your soul.

It means likewise if you are going to love Him and serve Him with all your strength, that you will serve Him, with all your physical strength, with all your mental strength, with all your spiritual strength, and with the strength of all your resources, whatsoever they may be. If you really love the Lord your God you will serve Him in that manner. And all who do so are likened unto a wise man that built his house upon the rock, and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

My brethren, I pray that we may have the faith and the courage to follow the programme of the Church. I pray that we may sustain the authorities of the Church not only with our hands, but that we may sustain them also with our works in following the outlined programme, and not setting up something of our own which is not in harmony with the programme that is provided by the inspiration of these men whom you have sustained as prophets, seers and revelators during this conference. And this is my prayer, in the name of the Lord Jesus Christ.—Amen.

RETURNING to Britain after "V.E. Day" is a heartwarming experience to one who was here during part of the war when the bombs and the black-out, the restrictions and the congestion robbed life of so much of its lilt and zest and focussed attention on the drab and the unlovely. In spite of the traditional reserve of the British, one is aware of a universal release of emotion; one sees a spirit of jubilation shining through the studied outer calm. It is as though the whole country had turned its collar down and lifted its face to the sun after an awful night of storm and hurricane.

In common with all here, we rejoice and are grateful for the deliverance from the evil which threatened us. We would not wish to sound a disturbing note when all are saying 'let joy be unrestrained', but there is need for us to be reminded that now, more than never, we must be on guard against sudden and unexpected dangers which ever lurk in the wake of victory.

Speaking of a hurricane reminds us that all who are in the line of its destructive force and twisting velocity are in grave danger unless they have made preparation in anticipation of its coming. But many who escape from the first onslaught are destroyed by the second attack which always follows the calm of the centre or the core of the cyclone. The quiet period should be a warning that the full fury of the storm is yet to come. We must not be deceived into believing that the need for vigilance is past.

Even in the field of international relationships, we doubt if we are justified in believing that this is the last or final war, that universal peace has come to stay or that all our troubles are ended. We who have examined the writings of the men of God, who by the spirit of prophecy have foretold events with such startling accuracy, are persuaded that their other predictions which have not yet been fulfilled will also come to pass. In Holy Writ we find recorded prophecies of wars that are yet to be and, while this should not deter the patriotic men who are striving to devise ways and means of achieving permanent and universal peace, it should be a warning to all who are inclined to 'take down their shelters' to discard their armour and relapse into decadent inactivity, and to "eat, drink and be merry" that this may well be the calm centre of the cyclone.

We marvel at the ability of the Prophets of the past to write the history of the future before the event, with even greater detail and clarity than our best historians can record it after it has happened. Anyone who is familiar with the unerring accuracy of prophetic writings and who knows of the predictions which have been made concerning our time and the immediate future, will realise that that there are grave days ahead and that this is the time for humble gratitude and prayerful supplication.

Daniel, who lived in the days when all land travel was by camel or horseback, did not fully understand the meaning of his vision wherein desolation was to be 'poured' down upon people, like unto a storm. Joel referred to 'terrible horsemen leaping over mountain tops'. They who were in London during the 'blitz' have no trouble understanding what in earlier times must have seemed to be only allegorical. But the predictions which are yet to be fulfilled are clear and un-ambiguous. They are like writing in the sky, so plain that not only he who runs, but he who flies may read.

Judgement and retribution are being visited upon those who were responsible for the war. The scriptures which refer to their master, Lucifer, define their present status. As we read the morning paper and are nauseated by the lurid details of what happened to the dictators and their henchmen, we turn to the

fourteenth chapter of Isaiah and read what might well have been the final paragraph in the news: "He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth. . . . Thy pomp is brought down to the grave, the worm is spread under thee and the worms cover thee. They that see thee shall narrowly look upon thee, and consider thee saying, Is that the man that made the earth to tremble, that did shake the kingdom: that made the world as a wilderness and destroyed the cities thereof; that opened not the house of the prisoners. Thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of a pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned."

But while we may feel that the judgement is just which has come upon our enemies, let us heed the admonition of Britain's Prime Minister, "this is a time for the victors to search their own souls." Let every man return to his home and set his house in order. Let us all admit that we have not been wholly untouched by the awful backwash of the war . Its filth has seeped into every nook and corner of the land until at the very moment of our victory Satan gloats as he beholds the wreckage and prepares for the final assault upon the citadel of our homes.

Following each great war the earth has been swept, as with a plague, with a wave of immorality. Men have become slaves to soul destroying appetites. The sale of habit forming indulgences has enriched the vested interests and the nations are becoming addicted to all forms of vice and drunkenneess. The people of the victor nations may well ask themselves if they are worthy of the victory.

We greet the saints of the British Mission upon our return from a visit to America. Your faith and devotion, your courage and loyalty have been noted by the presiding Authorities of the Church and they send love and blessings. They see a challenge in the immediate future such as has never faced the Church in all its history, and they have sent forth a rallying call to 'all Saints who are or may be called Saints" to resist the downdrag of these post war days. Let every individual bring his life into harmony with the teachings of the Gospel of Jesus Christ. Let every head of a family put his house in order. See to it that there is love and harmony in the home. Observe the Word of Wisdom and the law of tithing and "let virtue garnish thy thoughts unceasingly" and then, even in these perilous times "the doctrine of the Prienthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion and thy sceptre an unchanging sceptre of righteousnesss and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever".

Yes let us rejoice and give thanks for the blessings which have come to us through victory, but let us add the supplication that we may be given wisdom and strength to anticipate, prepare for and endure the fury of the second phase of the whirlwind of destruction which must visit the earth before it is prepared for the coming of the Prince of Peace. Let us pray that His Spirit may guide the deliberations of those who to-day are striving to bring about better understanding among the nations and then let us help to answer that prayer by seeing to it that our lives are in harmony with His teachings. Peace and harmony can only come to the nations when there is peace and harmony in the homes of the people. Let each man bind his household to the ancient covenant, "as for me and my house we will serve the Lord".

H.B.B.

FORCES'

"GOOD-BYE, thanks for all you have done for me." So spake the last of three soldier boys who had stayed at the Mission Home for the week-end, in order first, to attend some L.D.S. meetings, second, to get away from camp life for a few hours and mingle with Latter-day Saints.

What had I done? Very little really, at least it seemed to me. Some of the "family" were away, their beds were empty, and there was no reason why the soldier boys could not occupy them . . . . The food they had eaten? It had not been much all told. Others were feeding the circuited ones and, besides, salad ingredients, potatoes, vegetables, bread, cake and ovaltine were not curtailed, and it needed only a little of the rationed foods mixed with these in order to serve up three palatable meals for these lads, who were not so hungry for food as they were for L.D.S. company and meetings.

That was all I had done. I thought over the previous day, the Sabbath.

Before the first meal of the day we had knelt in a circle for family prayer. I noticed that owing to the obstruction of a chair one of the soldier boys was slightly out of the circle. In a brief moment before the opening words began, I saw him silently and swiftly move it out of his way and edge himself right into the ring. The thought crossed my mind that here was a boy who knew the value of family prayer and did not intend that anything, however slight, should keep him out of the complete circle when he had the chance of joining in.

A soldier led the prayer. He thanked God for the good night's rest we had all enjoyed, for our safety, for all the wonderful things of life, for the honour and privilege of belonging to this Church, he prayed for the restoration of peace and the unity of nations, and so on. This boy had been badly shot up in the leg over in the war zone of Europe, had been out of contact with any Latter-day Saints for some months. He had come knocking at the door with an appealing question in eyes and on lips for L.D.S. meetings. Gladly and thankfully he discarded the bed he had requisitioned at the Red Cross and joined up with "his people" once more.

The breakfast table that morning was a merry one, the whole "family" were happy together, and as could be expected when British and American L.D.S. meet, good-natured banter and teasing took place, it flew swiftly around and across the table accompanied by happy laughter. What stranger could have guessed that until the evening before three of our company were unknown to us, and to each other?

All took part in the clearing up afterward. One boy, his khaki shirt-sleeves rolled up above his elbows and apron on, was washing up singing lustily as he worked. Another "made up" the fire whistling the while, the other painstakingly and successfully folded up the tablecloth in its correct creases and replaced chairs and flower-vases. Sunday school was at 2.30 p.m., and the three boys took their places quietly but gladly. They sang with zest familiar songs, asked and answered questions through lesson time, and they smiled indulgently at the children as they trooped in and out of the main hall after the opening exercises to their various classes. Afterwards, in the vestry, they shook hands and made friends with other Latter-day Saints.

But I think that Sacrament Meeting was the crowning jewel of the day for these meeting-hungry soldier boys. Two of them were asked to administer at the Sacrament table, the other to speak. Never as long as I live will I forget the look of happiness in the eyes of those boys as they complied with these requests. One or two other Service men were also in attendance, but they had been coming often; they were familiar, but these three were different. To each of them it was their first contact with the Church for some months. They took their respective places with a reverence that could not be denied. Even the heavy army boots, that usually herald the coming of their wearers before they are seen, seemed to sense the sacredness of their task and whispered instead of shouted as they moved around.

For the time being they were forgotten by the men who wore them, as were also

PAGES

the horrors of war. The khaki uniform they wore, too, meant nothing, for they were back again, back again and active in the ordinances of the Church they loved, the Church of Jesus Christ which their forebears had suffered to preserve. Pure joy shone from their eyes, it just radiated from their whole countenance. All was well again and they were happy.

The Elder soldier who spoke from the stand bore his testimony to the Divinity of the truths of Mormonism. He declared that he knew he was on a mission, not like his first, but a very definite mission. He was the only L.D.S. amongst his soldier comrades. When he left the U.S. there had been several of them and they had held meetings, but due to army moves they had been split in half, then in half again and yet again, until he was the only one left. He knew his comrades watched his every move, for he was a Mormon. Others might break rules and regulations, and none would notice it, but not him. Mormons did not do those sort of things and they criticized severely if he did. He had to pray daily for strength not to let that high Mormon standard down. I do not think he ever will let it down.

After meeting was over they chatted awhile to other members of the congregation and later trooped back into the house for the evening meal. Two had to return to camp that night, so we hurried with the preparations.

Again we had a happy meal; a little quieter this time, for we spoke of sacred things; we lingered over it as long as we dared without delaying the departure of those who had to go. One boy told us that his morale had been lifted up again. "Yesterday I was so low I needed a step-ladder to look a snake in the eyes," he declared, "but it is all right now, **I have made contact.**"

And now the last of the three had gone. He was able to stay the night and enjoy the luxury, he called it, of a real bed, one that he found it difficult to get out of that morning, and he had, like the others, thanked me for what I had done. For myself, I thank God for **them** and others like them, who come seeking meetings. Their faith is steady, it is built on firm foundations. It is a faith that is prepared to wait. It shines out of their young eyes and shows in their actions; it stands fast; they hold on tightly to the iron rod. All the horrors of war, the temptations of camp life, the absence of others of their beliefs—nothing can dislodge it. Their faith, their steadfastness in the days of trial, their testimonies, have strengthened my own, and made me realise more and more how wonderful is this thing called Mormonism, this Church of Jesus Christ.

Thank you, boys, for what you have done for me. EDA V. LONGBONE

The boys of B.A.D. 122 have been on the move again! Elders Harold Flygare, Glade and Elmer Bailey were chiefly responsible, it is reported, for a fine Servicemen's Ball in Wigan on March 31st. Some 200 friends and members enjoyed themselves dancing the hours away. Good work, fellows!

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As we go to press news has come in of a whole bunch of new subs for the STAR, collected by members of the above mentioned group. That's fine! Thanks indeed, brethren we can do with every one you can get for us.

In the early hours of the morning of Monday, May 7th, 1945 the High Command of the broken German Army surrendered to the Allied Forces. Thus ended a dreadful period in the history of man's attempt to govern himself. We felt justified in waving our flags and singing our patriotic songs. In the spirit of joyful abandon born of a rapid expectancy developed in those last few weeks we cried lustily "Victory!"

Relieved and proud, strong in the might that was right we sang and marched in a joyous comradeship. Could not that comradeship be perpetuated? Could we not remember it and make it a stepping stone to that greater Comradeship of all mankind? ". . . **and this is the victory that over-cometh the world, even our faith.**"

Reverence

By MABEL JONES GABBOTT

Reverence is true respect
For Jesus, whom we love;
And for this chapel, where He comes
To visit from above.

Each child should come in quietly,
Not push, nor jump, nor run,
But be polite and orderly
Until the meeting's done.

Very softly we should speak,
And yet distinct and clear,
The soft sweet tones of children
Our Saviour likes to hear.

Every child should fold his hands,
And while the prayer is said,
Should close his eyes and listen
And always bow his head.

Remember, little children,
Be courteous, be true,
Be kind to one another,
For this is reverence too.

Enter here with happy thoughts,
But don't be rough and loud,
For Jesus loves a smiling face,
But not a noisy crowd.

Neat and tidy we should be,
With faces shining bright,
And if our thoughts are clean and pure,
We'll always do what's right.

Cleanliness is reverence;
Let's try in all we do
To keep the chapel neat and clean,
Now, and the whole week through.

Every one should reverent be
In every act, and word,
When he is in the Saviour's house,
The chapel of the Lord.

"THE CHILDREN'S FRIEND"

THE LITTLE GIRL WHO WASN'T AFRAID

THE parade was coming down the street, and the children danced and shouted with delight. "There's Uncle Alfred! See him?" cried Bert, pointing to a tall soldier in the front row, and all the other boys and girls looked at Bert as if to say, "I wish I had a soldier uncle like that!"

Then Bert walked down the street after the parade, looking as tall and straight as he could.

"Your mother said we must go only this far," said Bessie when they reached the next corner. The streets beyond for several blocks were black with crowds of people, and would be very unsafe for the children, but Bert said impatiently: "I want to see more of the parade, and I can take care of Edith all right. I'm not afraid of crowds. Come on, Edith!" and across the street he ran.

"He's a naughty boy, and I can't help it if he does get lost," thought Bessie as she started home. But she kept thinking of little Edith, and pretty soon she turned and ran back to the corner. A block away, bobbing back and forth in the jostling crowd, she caught a glimpse of Edith's pink dress, and somehow from the way the people around were looking she felt sure that something had happened, and she must go at once to see what the matter was.

Without stopping to remember that she was afraid, she ran as fast as she could. Before she reached the place she could hear the sound of a child's frightened crying, and that helped her to push her way through the crowd, where at any other time she would have been sure no one could go.

"There's a lost child," she heard somebody say; but in a minute the child was no longer lost, for Edith was clinging tightly to Bessie's hand, and they were making their way slowly back to their corner again.

As for Bert, he was so excited over the parade that he did not even know he had lost Edith, and it was more than an hour before he thought of her. He had followed the parade a long way, so it took him quite a while to get back to the place where he thought he must have left her; but all the people had gone, and there was no little girl in a pink dress to be seen.

He ran home as fast as he could and, oh, how his heart jumped for joy when he saw Edith and Bessie watching for him at the gate.

It was very late when they all finally were ready for the nice dinner that Mother had prepared in honour of Uncle Alfred, and Mother said sadly, "Bert does not deserve to sit down with a soldier."

Bert knew that she was right, but because he was so sorry and ashamed, and because Uncle Alfred was going away that very day, he was allowed to come to the table, and they had a merry time after all.

Bessie was there, and Bert whispered, "I'm sorry I wasn't nice to you, and Uncle Alfred says you are braver than lots of soldiers; and so you are, you have not said a mean or unkind thing to me, and you went after Edith even when you were afraid."

★———★———★

Time Piece

My little silver wristwatch
Ticks with a whispered tick,
And it seems in such a hurry,
For the ticks are, oh, so quick.

Our old grandfather timepiece,
With ticks so loud and slow,
Plods through the hours contended,
Just like old people go.

But the old grandfather timepiece,
Like the tortoise in the tale,
Just keeps up with the wristwatch,
So excited, quick and frail.

★———★———★

S MEN

All these men have names beginning with the letter "S." Can you guess them?

A little boy associated with a priest of the temple. S.....

An Israelite who slew a lion. S.....

A great King of Israel who built a magnificent temple. S.....

A man who blessed the little baby Jesus in the temple. S.....

A king of Assyria who captured ten of the tribes of Israel. S.....

A man who lived with his two brothers and his parents in a great boat. S.....

Dr. Bennion

TALKS TO YOUTH

BEING IN CHRIST'S CHURCH

YOU were born into an intimate family group, but some day you will leave that household and establish one of your own. You began school at the age of five or six, but in a few short years you will leave the schoolroom until you return to introduce your own children to it. Soon, if you are not already, you will be associated with a group of people in industry or business. This association will last until you find a better job or quit work to marry. You will belong to one club or another at different times during your life.

Question:

1. When and where does the Church touch your life?

All of these institutions; family, school, industry and clubs claim your allegiance for a part of your lives. Each satisfies your needs and wishes for a time. There is one instiution, however, which touches life from beginning to end and continuously, and that is your Church. Your first public appearance was probably in a fast and testimony meeting where you were blessed by an elder and the prayers of admiring saints. From that moment on, your name was listed on the records of the Church and you became the recipient of much attention from the various organisations of the Church. The Sunday School took you in from the cradle and will welcome you through life to old age. Yes, the Church will hold your funeral and bury you. You accompany your own family to Church now and later your children will accompany you. No matter where you are and no matter what your age you may have a life-membership in this institution. As long as you live, if you wish, it will touch your life and bring you comfort, support, faith and guidance.

The Nature of the Church

Questions:

1. What is the Church?
2. What comes to your mind when you see or hear the word "Church?"

Have you ever entertained the question: just what is the Church? Do you think of it primarily as a building, the B. Pres., a Sunday School class, the Mutual, a meeting, or some beliefs? The Church includes all of these things. It has buildings, organisations, classes and officers, but these are not the heart of the Church. The Church consists essentially of people, of a body of persons whose lives, interests and loyalties are united around a goal or purpose. Without people there would be no Church; and without a common goal, people would not associate permanently.

Questions:

1. What is the purpose of the Church?
2. What do you think of its purpose?

The Purpose of the Church

The purpose of the Church is the same as the goal of life. We are here to enlarge our souls, develop our characters, enlighten our understandings and to help men to do likewise. The gospel of Jesus Christ is an interpretation and way of living that will help us achieve the goal of life. The Church has the same goal. It is seeking to teach men the gospel and to inspire them to live it, that they may progress in good living.

The purpose of the Church is unselfish. The family is unselfish among its own members, but not so much in relation to others because it must struggle to maintain itself. Industries produce and serve, but in order to perpetuate themselves, they must concentrate on making a profit for themeslves. Most clubs are organised for the pleasure and benefit of their members and some others. The Church was not organised to maintain itself. Its only justification is as a means of bringing service and blessing to as many of God's children as will receive them. Yes, the purpose of the Church is as unselfish as the gospel itself.

STORY-

SAMARITAN

IT was extraordinarily hot. London lazed, lolled and sauntered in the throes of a heat-wave. Nowhere, it seemed, was it possible to gain relief from this torpidity. My business that day (I remember it distinctly—27th June), took me into some of the dreadful streets of the East End of the City and I was appalled at the squalor, the smells and the penury that some humans endure. That date, too, never fails to remind me of its significance, and all through the day I had been humming the tune of "A poor wayfaring man of grief" and envisaging the scene of our beloved leader's martyrdom. Oppressed by the heat and effluvia, depressed by the poor results of my efforts, I believe I even began to imagine my own self a "poor wayfaring man"—such is human ego! As I looked at the wretchedness about me I thought of the advanced ideas this man Joseph Smith presented in connection with town planning and how much they would have enhanced living conditions had they ever become generally adopted. Nauvoo the beautiful! Little known history now, I thought.

Therefore, I was relieved to find myself, late in the evening, on the way home, enjoying a slight breeze through the open window before the front seat of a bus.

By the time I arrived at the terminus where I left the vehicle to walk the short distance to my home it was growing dusk and many people were strolling home enjoying a cooler evening. The terminus was on the outskirts of the town and named by the sign of a public house erected to satisfy the "needs" of the growing group of "suburbanites" in a newly built-up area. It was at the intersection of two main roads and on the kerbs of the four corners white-painted railings impelled the populace to cross the roads at the prescribed crossings.

I saw the man immediately I left the bus. He was leaning over these railings outside the public house, "pretty far gone," I thought. As my bus accelerated on leaving its stand, he lurched right over and it seemed for a moment that the vehicle would sever his head from his body, but he lurched backwards as uncertainly as he lurched forwards. Passers-by held their breath and grinned. "Lucky fellow" their lips formed.

I stopped and looked at the chap. He had now reeled to a wall, leant against it, and, the power to stand leaving him entirely, he slithered down to sprawl across the pavement. I was disgusted.

About to pass on, I had taken a step forward when a voice said to me as clearly as if a person by my side had spoken the words, "Go and help the chap." Came the human thought, "He's drunk, let him alone." Another step and the voice, "Go and help the fellow." Came the swing of the pendulum, "It's his fault, leave him. He'll get over it—either there or in gaol for the night." Gaol!—a poor wayfaring man of grief!

I went over to the man, hauled him to his feet and asked him where he lived. My handling was rough and my question was almost shouted at him. Frankly, I did not like being the cynosure of all the eyes of the passersby, to whom, no doubt, the sight was amusing. The fellow reeked of the smell of beer so much that I almost let him fall, but he opened his eyes and gave me the most pitiful look and I took hold of him around the shoulders and half-dragged, half-walked him along a few paces, getting him behind a sheltering wall. Eventually, with some difficulty, I got him home. He lived in one of those mean houses that misguided local councils erect for the relief of slum congestion. A very old woman answered my third knock at the door.

"Yes," she said, "who's there? What is it?" She was blind.

"I've brought this man home," I replied hesitantly.

"Who are you?" she questioned suspiciously, stretching out her arm and feeling my tie and lapel. She took her hand away quickly and cried: "Georgie, son, what's the matter?"

I was never more uncomfortable in my life.

"Excuse me, madam," I faltered, gently pushing her aside, "your son is not quite himself."

The fellow managed to gasp out:

"Alright, mum,", then slumped completely in my arms.

I put him over my shoulder and carried him along the narrow passage of the house into the kitchen, laying him down on an ancient sofa. The old woman bent over him, running her sensitive hands over his head and face and shoulders.

"Is he hurt?" she queried, and running on, "I knew his stomach would never stand it. It will kill him. Oh, dear, what shall I do?" she finished helplessly.

I felt that there was nothing to be done, and said so as gently as I could.

"I told him not to go there," she continued helplessly, "his stomach is far too weak and——"

She trailed off in despair. I couldn't tell this poor soul that her son was hopelessly intoxicated. No man's stomach could take it.

The fellow moaned suddenly, "Mother," and opened his eyes.

"Strange," I thought, "no glassy look, nothing stupid in those eyes." Something clicked, as they say, in my brain, and I asked the woman: "Has your son been ill?" She was consoling him and didn't hear me. "Where does your boy work?" I questioned quickly. Her sightless eyes were directed towards me.

"At the 'Devil's Punch Bowl,'" she replied. "He can't go back there, the work is too much for him."

I stayed until very late that night and listened to the story, trying to console and resolving to help, practically, as soon as I could. It was just one long bad-luck story. The woman was widowed. The boy, keen to become a professional footballer, had contracted stomach trouble and after three serious bouts in hospital had found himself unfit for work. Malnourishment prevented his recovery. A few weeks before, in sheer desperation, he had taken this job—working in the cellar of the public house. Lifting heavy barrels, the stench of the beer and spirits had at last overcome him, and that's how I had found him. He had never drunk intoxicants and never intended to.

He needed help. I might have been a passerby.

J.P.H.

MY DAYS IN SCHOOL

continued from page 171

For three or four months I never whispered once, and then one day Miss Ida kept the whole school in for whispering and told us to study. I was so mad to be kept in when I hadn't whispered at all that I didn't study; I just sat there. She saw me sitting there. Finally some of the boys lifted their hands and asked to go out, and she let first one and then another go. Finally, I lifted my hand. She said: "You keep your seat."

I said: "If others can go out, so can I." I got up to go and we met at the top of the stairs. She grabbed me by the collar, and I stepped two or three steps down, she still holding on to my collar. I lifted my feet; I knew she couldn't hold my weight. Then she moved to go around me and I made a bound and lit on the bottom of the first platform, and she lit on top of me and she never let go of her grip. Just then Mary Cook came in and said: "Expel him from school."

I commenced crying and begged her pardon and remembered mother, so they didn't expel me, and I went back upstairs.

"Improvement Era."

BRITISH MISSION

DISTRICT ACTIVITIES

BRISTOL DISTRICT.—On April 7th., an M.I.A. Social was held in the Bristol Branch Hall under the Direction of Sister D. Forrester, M.I.A. President. A most enjoyable time was spent together by the members and friends who attended and all took part in merry games and singing. Refreshments were served and hearty wishes for the success of M.I.A. work were expressed.

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LIVERPOOL.—A children's VICTORY Party was sponsored by the Preston branch on Saturday, May 12th under the direction of Sister Betty Corless. With food donated by saints and friends of the branch a banquet was given to the children who afterwards enjoyed games. In the evening the adults present enjoyed dancing. It was voted a successful evening.

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NEWCASTLE.—A Primary class, attended by 42 children, has been organised in the Sunderland branch under the direction of Sister Gladys Quayle. Very enjoyable evenings are spent in the park.

A Sunday School and Re-union party was held in the Sunderland branch on Saturday, May 12th. 70 people were served at the tea-table which was well spread with delicacies procured from a local firm of caterers. Games were enjoyed in addition to a special programme rendered in the afternoon for the benefit of the Sunday School children, each one of them receiving an orange and sweets. At 7 p.m. a musical variety programme was given by members of the branch and friends. There was 84 in attendance including 36 non-members. Everyone was served with a portion of ice-cream and enjoyed it in the usual manner. No charge was made and a great spirit of friendship permeated the whole proceedings. President F. W. Oates was responsible for the variety show and painted excellent scenery for it.

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NORTH LONDON.—88 People attended a Primary Conference of the North London District, held in the St. Albans branch hall on Sunday, April 8th. Sister Winifred A. Smith, Primary Supervisor of the North London District conducted the session The theme was "Prayer" upon which she spoke. Tableaux were presented by children from the North London, Luton and St. Albans branches. The District Presidency were in attendance and a splendid spirit prevailed.

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SHEFFIELD.—On Saturday, April 21st, the Doncaster branch Sunday School held a social to provide funds for the children's outing to the sea. Conducted by Elder Herbert Mottishaw Junior, dancing, poems and singing were enjoyed by all present.

A baptismal service was held in the Sheffield branch chapel on Sunday 29th April. Raymond G. Walker was baptised by Elder Harry V. Bailey and confirmed at the sacrament service held on the same day by Branch President Herbert Bailey.

A Primary has been organised in the Sheffield branch with the following officers: Sister Vera Bailey, Primary Mother; First Assistant, Sister Peggy Green; Second Asst., Sister Doreen Bellamy and Secretary, Sister Barbaa Bailey.

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SOUTH LONDON.—A Sunday School Conference of the South London District was held in the South London Branch Chapel on 29th April. Three sess-

ions were held during the day all conducted by Sister Edna Tolman, District Sunday School Supervisor. The morning session was presented almost entirely by children, a notable feature being the Model Sunday class at which the children demonstrated in no uncertain manner their knowledge of the bible stories. Talks were given throughout the session by Elder George F. Poole, District President, David E. Gardner of the South London Sunday School, Herbert S. Millard,, Superintendent of the South London Branch Sunday School,, Victor L. Palmer, of Gravesend and James R. Cunningham, Mission Superintendent of Sunday Schools. Sister Tolman spoke on the history of Sunday School work during the afternoon session. Splendid 2½ minute talks were given by the boys Kenneth and Derrick Uings of the Gravesend branch while Douglas Clark of South London rendered the sacrament gem in excellent fashion. Music was rendered by the Sisters Yvonne and Dianne Anastasiou.

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PRAYER AND THANKSGIVING SERVICES WERE HELD IN BRANCHES THROUGHOUT THE MISSION ON VE DAY, MAY 8TH, 1945.

IN MANY CASES PARTIES FOR THE CHILDREN AND CELEBRATIONS AMONG THE ADULTS WERE HELD ON THE FOLLOWING DAY.

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MOTHER'S DAY was remembered throughout the Mission on May 13th when special programmes were presesnted in the Sunday schools of many branches. Children participated and presented flowers to Mothers present at the services.

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M.I.A. CONVENTIONS were held in NEWSCASTLE, LEEDS (with Sheffield) LIVERPOOL, MANCHESTER, BIRMINGHAM, NOTTINGHAM and LONDON DISTRICTS during the Whitsun weekend, May 19th-21st. In all cases the sessions prepared were altered to conform with instructions from the General Authorities in Salt Lake City that Memorial Services should be held for PRESIDENT HEBER J. GRANT. Many inspiring addresses were given in his honour and many tributes paid him. He lives in the memory of the Saints in this land for his visit here in 1937 when he attended the Centennial celebrations in Rochdale.

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A cablegram (long awaited) was joyfully received at the latter end of the month announcing the RETURN OF OUR BELOVED MISSION PRESIDENT, HUGH B. BROWN, on May 22nd. A large banner and flags indicating "Welcome Home" were hastily hoisted in the front of the Mission Home while the priesthood of the London District set to work to arrange the first of the delayed District Conferences.

Telegrams and letters inviting district Presidents throughout the Mission to attend on Sunday, May 27th were sent out and several brethren responded gladly. Three sessions were held on that day. The morning session divided up after opening exercises for Priesthood and Relief society instruction and guidance under President Brown and Sister Florence B. Dunn. Fully recovered from his illness and operation and looking extremely well, President Brown spoke with characteristic fire and enthusiasm commending the Saints for their fortitude during the war period. He delivered a great message of encouragement from the authorities in Zion, and exhorted the Saints to work hard and, indeed, spare no effort for the cause to which we are espoused. The first Presidency, he declared, desired the British Saints, and all members of the Church for that matter, to re-dedicate their lives to the gospel principles. They are warned that difficult times are ahead and though war with our physical enemy is now over in this part of the world, the war with Satan continues. His efforts are unabated.

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Important changes were announced by President Brown at the London District Conference. The South London and North London Districts were united into one LONDON DISTRICT. The new District President being sustained as Elder George F. Poole, who chose as his counsellors, Elders James R. Cunningham and Alfred John Willmott. The North London, Chiswick and Catford branches were closed and all are now united in one branch to

be known as the LONDON BRANCH with meetings to be held at "RAVENSLEA," until improved and more adequate premises can be secured. Elder James P. Hill, was sustained as Presisdent of the LONDON branch. Elder James R. Cunningham was released from his position as Superintendent of the MISSION SUNDAY SCHOOL BOARD, and Elder William O. Chipping sustained in his place.

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THE MISSION OFFICE RETURNED TO "RAVENSLEA" IN THE EARLY PART OF THE MONTH OF MAY, AND ARE NOW ONCE MORE INSTALLED AND FUNCTIONING. PLEASE NOTE THE ADDRESS FOR CORRESPONDENCE:

149, NIGHTINGALE LANE,
LONDON, S.W.12.

All letters for the Mission President, Relief Society and the Millennial Star should be addressed there.

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BIRTHS AND BLESSINGS

SCOTT.—A daughter was born to Sister Elsie Scott, wife of William Scott, Liverpool District Y.M.M.I.A. Supervisor, on May 8th—VE Day—in Preston.

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COOK.—The son of Brother and Sister Cook of Norwich, born February 21st was blessed May 6th by Branch President Alfred Woodhouse.

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EVANS.—On Sunday, May 6th, Elder George A. H. Evans, formerly of Wolverhampton, now in Leicester Branch blessed his daughter and gave her the names of Dorinda Ann. Dorinda Ann was born to Sister Gladys Evans, Saturday, April 21st.

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SMITH.—A son was born to Sister Mollie Smith, wife of Brother Frank Smith of Doncaster on Saturday, March 10th. The child was blessed in London on Sunday, April 8th by Elder James R. Cunningham and given the names of James Robert.

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HANNAH.—A daughter was born to Sister Clare Hannah, wife of Brother Robert Hannah of South London on March 28th. The baby was blessed on April 29th by her uncle, President Thomas Rudd of Gravesend and given the names of Ardella Alison.

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BARKER.—A son was born to Sister K. Barker of Skegness, wife of Frank Barker on February 6th. The infant was blessed by Elder Samuel Pears at the home of Sister Dove of Mansfield branch on March 10th and given the name of Terence.

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GILLINGS.—On Sunday, December 31st, 1944 the infant daughter of Sister and Mr. Gillings of St. Albans was blessed by Elder John Bullock and given the names of Susan Margaret.

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SMITH.—On Sunday March 4th the infant daughter of Brother and Sister John W. Smith of the St. Albans branch was blessed by her father and given the names of Linda Margaret.

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WATTS.—A son was born to Sister Thomas Watts of Norwich, on January 6th. The child was blessed by Elder Thomas G. Wilson on Sunday, March 4th and given the names of Richard Andrew.

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CARD.—On Sunday, March 11th the infant son of Mr. and Mrs. Edwin Card was blessed in the Doncaster Chapel by Elder Frank Smith and given the names of John Malcolm.

★ ★ ★

WIGGLESWORTH.—The infant son of Sister Annie Wigglesworth of Leeds Branch, born on February 4th was blessed March 18th by Brother Edward Wright of Nottingham and given the names of Stephen John.

★ ★ ★

WORTH.—The baby daughter of Mrs. Worth of Leeds, born on September 14th, 1944 was blessed on March 18th by President George Camm and given the names of Susan Angela.

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MARRIAGES

GREEN-HAYCOCK. — On Saturday, March 10th, in the Sheffield branch chapel, the marriage of Sister Janet Green to Mr. Harrold Laycock was solemnised. The brided wore a dress of white lace with

a white veil and was attended by two bridesmaids. The ceremony was performed by Elder Harry V. Bailey and Elder Douglas Walker sang "I'll Walk Beside You" during the service.

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MACDONALD-WILKINSON.— On Saturday, March 24th, in the Burnley chapel, Miss Johanna MacDonald, from the Hebrides, Scotland, was married to Brother Robert Wilkinson, serving in the King's Own Regiment. The ceremony was performed by President John R. Moore. The bride was charmingly attired in a gown of white satin with a wreath of orange blossom and a veil. She carried a bouquet of red camelias, and was attended by the sister of the groom, Olga Wilkinson and Sister Lillian Owens, while Janice Pickthall acted as train bearer. Elder John E. Owens gave the bride away, Cpl. Harry Peters was best man and Brother Bernard Lomas was groomsman. Tea was served after the wedding to a number of friends and Saints at the Co-operative Cafe.

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MOORE-WILLMOTT.—The marriage of Sister Winifred Moore to Brother Arthur B. Willmott was solemnised in the chapel of the South London Branch on April 19th. The ceremony was performed by Elder James R. Cunningham. Sister Moore was dressed in blue and carried red roses.

She was given away by her mother and Brother Albert Spencer acted as best man. He baptised Brother Willmott into the Church as a lad. A private reception was held at the home of the bride's sister following the wedding.

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DUNN - MASSEY. — In Handsworth Branch Chapel on April 2nd, 1945, District-President George A. Allen performed the MARRIAGE CEREMONY for Sister Kathleen Margaret Dunn, of this Branch, and Elder Ferrel Alvin Massey of Vernal, Utah, before about 150 people, including 20 non-members.

The bride wore a white satin dress with long tulle veil, and she carried a sheaf of arum lilies. The white velvet dress of the chief bridesmaid, Sister Olive R. Gittins, bore trimmings which matched the pretty green velvet frocks of her two tiny assistants: Elise Gittins and Elaine Dunn; and her bouquet of pink tulips contrasted with theirs, which were composed of varied anemones.

Elder Maurice M. Tietjen, friend and companion of the bridegroom, acted as best man, and the presence of other U.S.A. brethren emphasized the Anglo-American union.

Appropriate instrumental harmonies, rendered by Melvin W. Dunn (Brother) included the original music of a song, the words of which were composed in honour of the couple by Elder Robert L. Dunn (Uncle) and were feelingly sung by Lorenzo P. Dunn (Cousin).

Approximately 100 guests afterwards enjoyed the plentiful wedding repast, for which the parents of the bride (Elder Norman and Sister Florence Beatrice Dunn) have to thank many generous friends—especially the District President and Sisters Gertrude Allen, Alice Collins, Annie L. Rees, Dora W. and Lilian Green, and the lady missionaries.

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DEATHS

HUBNER,—S/Sgt. Okey L. Hubner, U.S.A.A.F. was reported killed in action on November 9th, 1944. He was flying as an engineer in an aircraft climbing into formation for an operational flight over Germany. While ascending, his aircraft collided with another and both exploded. S/Sgt. Hubner was killed instantly. Elder Hubner was from Mendon, Utah. He had endeared himself to friends he had made in Britain, and our sympathy is extended to his people at home and his friends in the North Western States Mission.

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MOSS.—Sgt. Thomas Moss, of the Grenadier Guards was killed in action March 8th, 1945. He was 23 years of age and is buried in the little cemetery of the regiment at Kapellan, on the borders of Holland and Germany. A memorial service was held in the Batley branch, in which Brother Moss had been an Elder, on April 1st. Tributes were paid to his memory by Elders Fred Laycock and Herbert Walker of the District Presidency.

He was esteemed by his associates in the Forces and will be greatly missed in

the Leeds District. A letter from his regimental Padre indicates the opinion held of him.

An extract reads:

"He was a great friend of mine, and I share your sorrow and grief, for I shall and do miss him very much. Such a grand lad, always smiling, with fine ideas, a constant example to those who served along side him." Rev. Arthur Cole.

His Company Officer had only praise for him.

"He was no ordinary person, and it makes it all the harder that it should have happened when the war is so nearly over, and Germany already beaten. . . . He was proficient at his job, and inspired confidence in his section, a most loyal supporter and tireless worker for his Platoon Commander He displayed a cheerful willingness to lend a hand at all times and was a most delightful personality to have near one. I can only add that I feel it a great honour to have had him in my company.

Major George Thorne.

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EAST.—Mrs. Florence East, devoted friend of the Church in the Sheffield District passed away February 25th. A service was held in the Sheffield branch chapel conducted by Elder George A. Stubbs. The grave was dedicated by Elder George W. Laycock. Five children survive Mrs. East, all members of the Church, with her husband.

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DISTON.—Sister Martha Jane Diston, aged 82, a faithful member of the Sunderland branch died April 23rd. Funeral services were conducted in her home on April 27th by President F. W. Oates assisted by Elder W. Wright. The grave was dedicated by President Oates. A Memorial service for this Sister was held in the Sunderland branch chapel on May 6th. Glowing tributes were paid her. She had been a faithful tithepayer up to the time of her death and retained a strong testimony despite much persecution that she had known. President Oates and President Short were speakers while musical numbers were rendered by the branch choir and Mr. F. Carter.

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BARGH.—The death occurred on Sunday, 20th May of Brother James Ross Bargh of Sheffield at the home of Brother and Sister Herbert Bailey. A burial service was held in the Sheffield branch chapel on May 23rd under the direction of Elder Harry V. Bailey. District President George H. Bailey gave an address and Elder George W. Laycock rendered a vocal solo. Interment took place at Sheffield City cemetery, the grave being dedicated by Elder Harry V. Bailey.

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THE ENGAGEMENT is announced of Edna, youngest daughter of Sister Alice A. Maybury and the late Brother Charles Maybury of the Sheffield Distcict, to L/Cpl. William Thomas R.A.S.C. of B.L.A. whose home is at Wolverhampton.

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ON APRIL 10th Elder Fred Simmonds of Letchworth accepted an invitation to give an **EXHIBITION OF CHESS** at a local Government Works. Playing eight opponents simultaneously he won five games, drew two and lost one, a commendable achievement. As a result he has received further invitations to demonstrate his prowess at the noble game.

CONGRATULATIONS BROTHER SIMONDS! IN THE COMMON VERNACULAR — "MORE POWER TO YOUR ELBOW!"

ANNOUNCEMENTS

DISTRICT CONFERENCES HAVE BEEN ARRANGED AS FOLLOWS—

BRISTOL	**June 17th**
LEEDS	**June 24th**
SHEFFIELD	**July 1st**
MANCHESTER	**July 8th**
HULL	**July 15th**
NORWICH	**July 22nd**
LIVERPOOL	**July 29th**
NEWCASTLE	**August 12th**
NOTTINGHAM	**August 19th**
SCOTTISH	**August 26th**
WELSH	**September 2nd**
IRISH	**September 9th**

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A Mission-Wide Convention is to be held the week-end of August 4th, 5th and 6th. It will be in the nature of a Grand Mission Re-Union. Place and details are not fixed yet, but watch for further announcements.

We'll be seein' you!

NEW LEADERS CALLED

THE appointment of two new members of the First Council of Seventy at the opening session of the general conference filled existing vacancies among the general authorities. The new appointees are Seymour Dilworth Young, 47, of Ogden, Utah, and Dr. Milton Reed Hunter, 42, of Logan, Utah. They filled the vacancies in the Council occasioned by the deaths early in March of this year of Elders Samuel O. Bennion and Rufus K. Hardy. The new council members were sustained by unanimous vote of the conference as their names were presented with those of other general authorities.

The new appointees bring strength in leadership and ability to the First Council of Seventy. Each has attained positions of leadership in his chosen field of endeavour, the one in the field of scouting and service to boys, and the other in educational service in the Church school system.

Elder Young has been serving as executive of the Ogden Area Council, Boy Scouts of America, and as a field representative in scouting for the Y.M.M.I.A. general board. Elder Hunter has been a member of the Church school system since 1928, and for the last decade has been the assistant director of the L.D.S. Institute of Religion at Logan. Elder Young is a direct descendant of two former members of the First Council of Seventy and is also a nephew of Elder Levi Edgar Young, present senior member of the Council. Elder Young's great-grandfather, Joseph Young, brother of Brigham Young, was one of the original members of the First Council of Seventy, and his grandfather, Seymour B. Young, was a former president of the council.

Elder Young was born September 7, 1897, in Salt Lake City, a son of Seymour B. Young, Jr., and Carlie Louine Clawson Young. He attended Salt Lake City schools including the Granite and L.D.S. High Schools. He served in World War I in the 145th Field Artillery, and was in Bordeaux when the armistice was signed. Upon his release he went into the mission field where from 1919 to 1922 he was secretary to President Samuel O. Bennion, whose position he is filling in the First Council of Seventy.

He is married to Gladys Pratt Young, who is a sister of Rey L. Pratt, a former member of the First Council of Seventy. The couple have one daughter, Lenore, 18, and recently lost their son, Dilworth Randolph Young, who was killed in action in Belgium. He was a private in the U.S. Army.

Elder Hunter was born in Holden, Utah, on October 25, 1902, a son of John Edward and Margaret Teeples Hunter. His wife is Ferne Gardner Hunter, formerly of Lehi, and the couple have five children.

His education was received in the public schools and the Millard High School. He attended the Brigham Young University, the University of Utah and the University of California. He did post graduate work at the Brigham Young University in 1931 and received his B.S. degree in history from that school in 1929; his M.S. degree from the same school in 1931 in religious education; his Ph.D. in religious education from the University of California in 1935 and an M.A. degree in 1939 from the University of Southern California, in education and guidance.

Elder Hunter has been the principal of two seminaries, one at Lyman, Wyoming, and the Emery Stake Seminary. He taught in the Provo Seminary from 1934 to 1936. Before entering the seminary system Elder Hunter was principal of a district school in St. Thomas, Nevada; a junior high school in Leamington, Utah, and principal of a junior high school in Lake View, Utah.

He is the author of several books, among which are: "Brigham Young the Coloniser," the publication of his thesis for a doctor's degree; "Utah in Her Western Setting," a text book used in the public schools of Utah; "Mormonism and The American Frontier," a Church history text book for Church institutes. He is at present at work on a book, "Gospel Through the Ages," which will be the text book next year for the Melchizedek Priesthood Quorums of the Church.

"Deseret News."

LETTER TO JOSEPH SMITH

June 27.

MY Beloved Joseph Smith,

I do not know why I am writing this letter, for even as I write I am aware that you have been dead these hundred years. Perhaps it is because I know that that body, felled by the mob on that fateful June afternoon, was not you at all, that you are alive and vibrant now as in those days when you stirred the world with revealed ideas and moved people with fearless actions.

Certainly the work you so nobly began is going forward as though your hand were reaching out through the years to guide it, and as I contemplate the million souls whose lives are patterned on the ideas God unfolded to you, it seems only that I am viewing you in your maturity and witnessing a mighty strength which I might have missed had I walked in your sight in those formative years.

And yet—would that I had known you. Would that I might have felt the kindness of your glance, the sympathy of your voice, and the tenderness of your hands. I might almost have become for a time your enemy to have felt the deep fervour of your forgiveness. To have received such a letter as that you sent to William W. Phelps, after he had wronged you, would have been sweet indeed. I quote lines from it now to show you how I treasure and remember them after all these years:

" You may in some measure realise what my feelings, as well as Elder Rigdon's and Brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves. Inasmuch as long-suffering, patience and mercy have ever characterised the dealings of our Heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a saviour of my fellow men.

It is true that we have suffered much in consequence of your behaviour—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. One with whom we had often taken sweet council together, and enjoyed many refreshing seasons from the Lord—" had it been an enemy, we could have borne it."

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. . . . Come on, dear brother, since the war is past—for friends at first, are friends again at last."

The spirit of compassion and forgiveness in that letter wipes from my memory all the lies and evil things which men have told me of you.

You must know, all too well, how men and women by the thousands have written about you until copies of their works crowd the shelves of the church library. But none of those who sought to tear you down has attracted more than passing notice and their books have long since been forgotten.

IT is significant that of all Americans who lived a hundred years ago I know you best and honour you most. Strange that you who never knew me at all should have so affected my life. The principles you taught have been a guide to me since I have been old enough to read.

The great thoughts you put into imperishable words flash before my mind with vividness at this moment like a never-ending review. Coming out of your communions with the Lord, the words take on an immortality as they fall from your mouth as if the mere passing of your lips touched them with truth.

When you declared, " The glory of God is intelligence, or in other words, light and truth," you put forever in your debt all those who seek God in an enlightened age. But you have not only brought light upon the nature of God, you have caused me to realise that man is his offspring, and thus created the only possible postulate upon which can ever be built a lasting brotherhood among men.

In an age of sceptics and doubters you have found purpose and design in creation. An entire philosophy might be built upon that grand sentence found in your translation of the Book of Mormon, " Men are that they might have joy." That idea bespeaks the death knell of the ascetic—

it is the password to wholesome recreation and joyous living. You would take pride in the programme for happiness which that idea has called forth in the church you brought into being.

You dignified both God and man when you brought to light God's pronouncement, "This is my work and my glory, to bring to pass the immortality and eternal life of man."

The age-old turmoil of Christian thought over the place of wealth seems childish when I read these glorious lines:

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after that ye have obtained a hope in Christ ye shall obtain riches if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and to administer relief to the sick and the afflicted.

That statement alone will be an eternal monument to your work and an everlasting condemnation of man-made poverty.

I shall ever be grateful that you have taken superstition out of religion and given the basis upon which we may build an intelligent faith. I believe that I catch something of your great thought when you say:

There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated.

There is an unusual charm in the lines:

He that receiveth light and continueth in God receiveth more light, and that light groweth brighter and brighter unto the perfect day.

Certainly you have done what so many others have failed to do—given a definition of truth that is quite beyond refutation:

And truth is knowledge of things as they are, and as they were, and as they are to come.

Your counsel in regard to study is ever an inspiration:

Study and learn, and become acquainted with all good books, and with languages, tongues and people . . . . It is impossible for a man to be saved in ignorance.

When intolerance and narrow-mindedness surround me, I am cheered and heartened by your declaration on the goodness and mercy of our Father in heaven. I like especially these lines of yours:

. . . while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those protracted feelings that influence the children of men, causes "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but "according to the deeds done in the body, whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey or India. He will judge them, "not according to what they have," those who have lived without law, will be judged without law; and those who have a law will be judged by that law.

JOSEPH, you are more than a national character. Your God-given ideas of universal salvation are the hope of the whole world. The eternal truths you taught belong to the nations.

I could fill page after page with mighty truths which you put in a form for me to read. It is little wonder to me that each generation finds new thousands who arise and bless your memory—that the organisation you were instrumental in bringing into being finds adherents in every land.

You must be interested to know how the ideas you taught and the organisation you perfected welds people of all nations into a common brotherhood. Those ideas have proved stronger than national, financial, or family ties. Even the bitterness of war, which finds your followers caught in its meshes, has not broken the ties that bind them in one mighty brotherhood.

It should please you to see how well

the church organisation works in so many lands and under so many types of governments—how it has been flexible enough to meet all elements of change and growth of membership, while retaining the democratic principles you laid down on the day the church came into being. I will not say that you built "better than you knew," for you never once doubted that your teaching were of God, nor do I doubt them now.

I look upon your own entrance into that other world on that fateful day in June as sweet. On this anniversary of your death, I have only cause to rejoice—for in the grace of the Almighty you are not lost to mankind—you are only beginning to be found.

Affectionately,

WILLIAM E. BERRETT.

As we go to press we learn of the appointment of Elder George Albert Smith to the Presidency of the Church. He will be sustained before the General Conference Assembly in October.

President Smith was formerly President of the Council of the Twelve Apostles and becomes the Eighth President of the Church. He recently celebrated his 75th birthday, being born on Arpil 4th, 1870. He is a leader of wide experience in church work having served as an apostle for nearly 42 years. He also served as President of the European Missions from 1919 to 1921. At the time of his departure for this Presidency the "Improvement Era" carried this description in an article about him: "George Albert Smith is a typical latter-day saint; Broad minded, pure as a woman, active in good work, zealous in his calling, reliable, conscientious, honest, clean in action, faithful, punctual, considerate of his fellows, high or low, having confidence in God; A man who puts his soul into his work, and who is as nearly completely obedient to the laws of God as man could be upon the earth."

JOSEPH SMITH

1st PRESIDENT OF THE CHURCH

1830

1945

GEORGE A. SMITH

8th PRESIDENT OF THE CHURCH

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